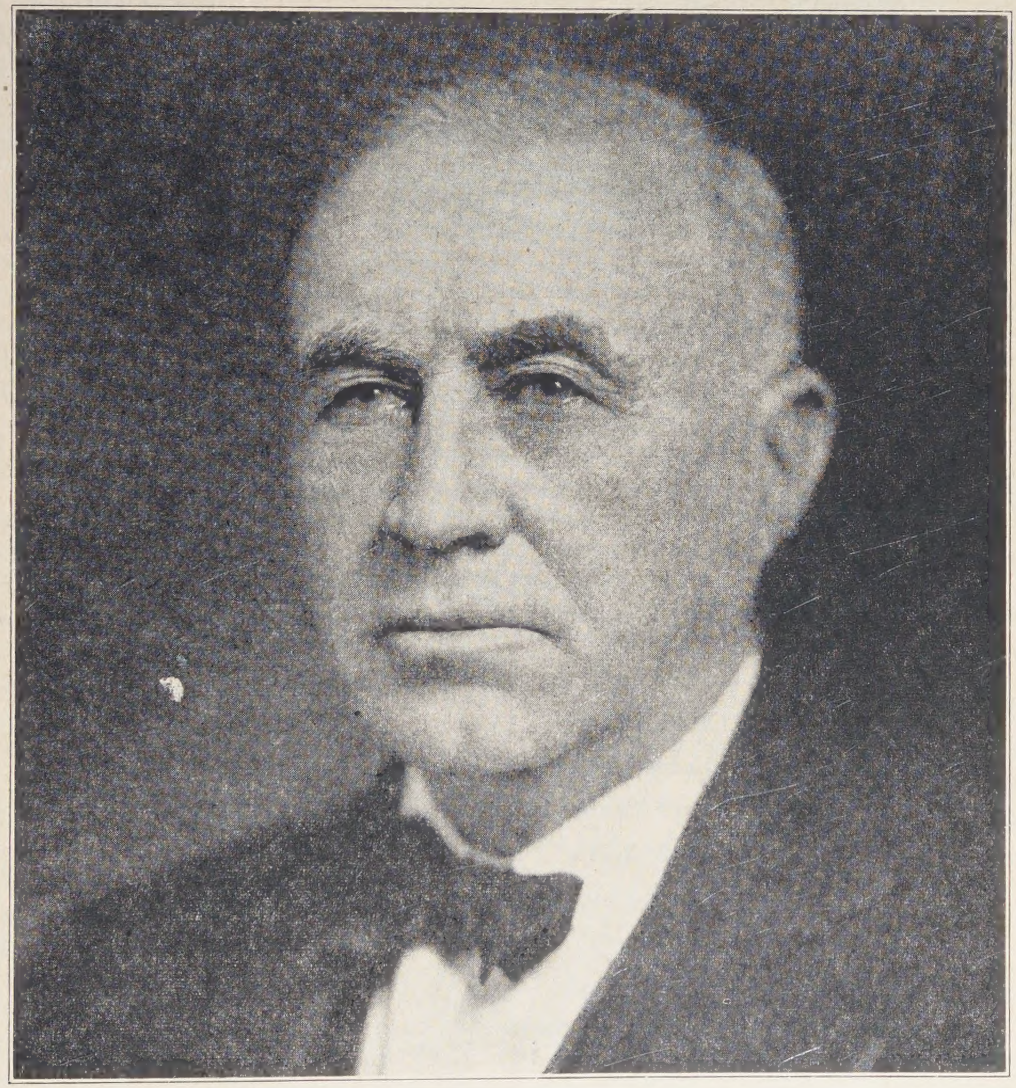
# Lutheran Herald



1865 — THE REV. GUSTAV T. LEE, M.A., D.D. — 1953

Editor of "Lutheran Herald" for Twenty-Six Years

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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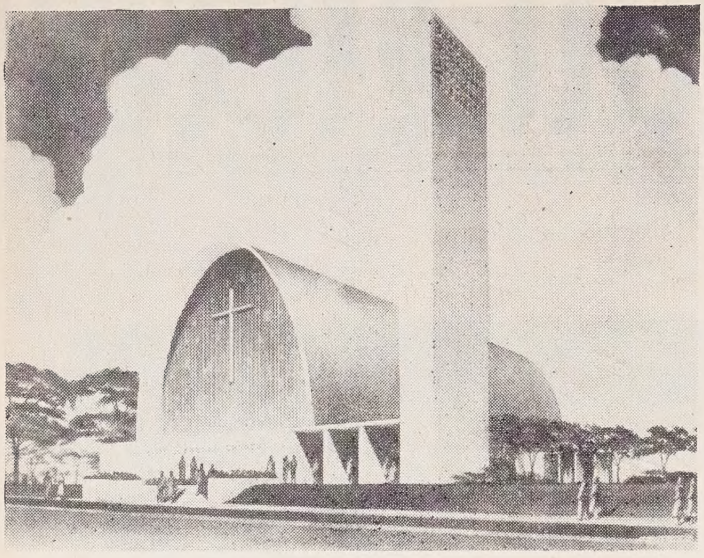
VOLUME XXXVII MINNEAPOLIS, MINN., MARCH 17, 1953 NUMBER 11

# Within the E.L.C.

## PROJECTED CHURCH IN TEXAS



Pictured here is the church which will be erected in Dallas, Texas, by the Oak Cliff congregation, one of the youngest congregations of the ELC in Texas. Pastor is the Rev. Erling Peterson. Pastor Peterson has accepted a call to begin Home Mission work in Midland, Texas, and will begin his new work as soon as a successor is secured at Oak Cliff.

## Dr. G. T. Lee

Dr. Gustav T. Lee, editor of LUTHERAN HERALD 1913-39, passed away Feb. 22, in his 88th year. Funeral services took place Feb. 24 at University Church of Hope, Minneapolis, the Rev. Arndt Halvorson officiating and preaching the sermon. Dr. Aasgaard spoke on behalf of the Church.

Dr. Lee was born Oct. 16, 1865, at Lyle, Minn. He was graduated from Luther College, Decorah, Iowa, 1888, and from Luther Seminary in 1891. In 1902 he obtained his M.A. degree at Luther College, and was awarded the D.D. degree in 1927 by his alma mater. He served the following pastorates: West Superior, Wis., 1891-92; Granite Falls, Minn., 1892-96; Northwood, Iowa, 1896-98; and Glenwood, Minn., 1898-1914. From 1898 to 1910 he taught at Glenwood Academy, serving for two years as its president. After resigning as pastor at Glenwood he taught for three years at Park Region Luther College, Fergus Falls, Minn.

In 1913 he began editing LUTHERAN HERALD, the English paper of the Norwegian Synod, and after the Church union of 1917 he continued as editor of the official English paper of the united body, which for some years bore the title *Lutheran Church Herald*, later LUTHERAN HERALD. In the Norwegian Synod he held the following positions of trust: secretary of the Minnesota District, 1908-17; memb the Board of Education, 1911-17 member of the Union Comm 1911-12. In 1927 he published "C and State" and in 1943 " The Lig the World." He married in 1894 Randi Neerland, who passed aw 1946. He is survived by three three daughters, and eighteen g children. (See editorial on page

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## THE DISTRICT CONVENTIONS

| | | |
|---|---|---|
| California | Long Beach, Calif. | May |
| Eastern | La Crosse, Wis. | May |
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| Northern Minnesota | Fergus Falls, Minn. | June |
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| Rocky Mountain | Missoula, Mont. | June |
| Pacific | Parkland, Wash. | June |
| Canada | Edmonton, Alberta | June |
| Southern Minnesota | Northfield, Minn. | June |

Voting members at the district conventions:

a) One delegate from each congregation belonging to the Church the district; however, a parish consisting of only one congregation sh entitled to two delegates.

b) Pastors within the district who serve congregations belonging t district.

Advisory members are the same as at general conventions.

O. H. HOVE
General Secretar

VOLUME XXXVII . . . NUMBER 11
Minneapolis, Minn., March 17, 1953

Lutheran Herald

# Evangelism Is Costly

Fred Sommars

In this materialistic-minded generation, so often when something is proposed the big question arises in the minds of men— "How much will it cost?" A boy who was about to enlist in the armed services said to the induction officer, "If I join up, can I still play tiddly-winks?" "My boy," came the reply, "you might even have to die!" Yes, whoever said that being a member of the Christian Church was belonging to a "tiddly-winks" affair? A certain magazine, not long ago, carried the picture of the ancient Colosseum of Rome, and then in a story of the scene spoke of it as the place "where early Christians *died for a faith the world now takes for granted.*"

Again, at the recent ELC Evangelism Conference in Eau Claire, Wis., men of God reminded the large crowds present at each session that the business of the Church is primarily to bring the lost into a saving relationship with God through Jesus Christ, and to lead the saved into Christlikeness of character and conduct —"sermons in shoes"—which includes the responsibility of daily witnessing for Christ; every Christian a soul winner!

It is true that the early Church knew little of the modern efforts in "mass evangelism." Consequently, they did not run the risk of falling into certain traps which go along with the good that this phase of evangelism can bring to the cause of Christ. Early Christians worked a one-plank program—"each one win one." They escaped falling into the snare of being overly obsessed with "numbers, organizations, and visible results." Never losing sight of reaching the individual by an individual, man to man, witnessing, they "worked" an evangelism program that cost a lot, and brought great "results." The "good news" got around in a remarkable way. Christ saved souls, and kept souls!

Look, for example, at the days of the grandeur of Rome. "It was not the howling mob in the Colosseum that determined the course of history. Underground in the catacombs another force was working. A handful of men and women who worshipped another King called Jesus, who had died and risen and was coming back some day—here was the beginning of an empire within an empire, the Christians beneath the Caesars. They crept along the subterranean passageways and tunnels, among the tombs and caverns, hunted and persecuted, 'the scum of the earth.' If we had prowled around in these gloomy depths we might have come on little companies singing, listening to a Gospel message, observing the Lord's Supper. We might have said, 'They haven't a chance.' But the Christians underground eventually upset the Caesars above ground. The catacombs overcame the Colosseum and finally put the amphitheater out of business."

Yes, in the old days witnessing for Christ was no cheap and easy thing. Read the record in the Book of Acts. The more they succeeded for God, the more they suffered from ungodly men. Peter was thrown in prison. Stephen was stoned to death. James the brother of John was killed by Herod. How did they meet the opposition to their evangelism program? Did they call a committee meeting and say, "Boys, we have got to be more diplomatic, we have got to take new measures and adapt ourselves to the situation"? No! We read that they prayed to God for more boldness to go on witnessing! They asked God to give them more of the same thing that got them into trouble in the first place—*boldness!* No wonder the book *Quo Vadis* stirs the hearts of so many readers. The early saints "were on fire with a passion which swords could not kill nor water drown nor fire destroy."

Today, too, Christians are still a minority group in pagan lands. The spirit of the Colosseum (sports) is still with us. The gods of Rome—lusts of the flesh, etc.—are still the gods of the majority. And as professed followers of Christ "we are a pretty comfortable crowd . . .

LUTHERAN HERALD — O. G. Malmin, *Editor*
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 425 South 4th Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Department Editors: Foreign Missions, Rolf A. Syrdal; Brotherhood, C. E. Johnson; Women's Missionary Federation, Mrs. Reuben Lysne; Books, Ingeborg Stolee. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

who seem to forget that for us the Gospel is not something to come to church to hear, but something to go from church to tell. The cause of Christ is not carried forward by complacent Sunday morning bench-warmers who come in to sit but never go out to serve."

Gospel preaching and personal witness are inseparable. The Sword of the Spirit must first open the "pus-pockets of iniquity" before the saving and healing power of Christ can be known. But the temptation, when in Rome, is to do as Rome does. Then persecution gives way to popularity, and the followers of Christ move from the arena into the grandstand. "The Church languishes when her members wear medals in the grandstand; she prospers when they wear scars in the arena. And be not deceived: what a lot of people think is the world becoming more Christian is the Christians becoming more worldly."

There is the danger of being enamoured by present-day emphasis on *showmanship;* the Church begins competing with the world by going too far into the entertainment business, forgetting that God has no substitute for winning men by the "foolishness of preaching." But "we are running a lifeboat and not a showboat." The worldly disease of "spectatoritis" is creeping into our ranks. "America is a nation of onlookers today. Thousands upon thousands sit at football stadiums and baseball diamonds and horse races, watching man and beast strive for mastery. . . . Some of them go to church on Sunday and again they are spectators, not participants, and the preacher is expected to perform for their enjoyment. . . . For the Church it spells decay. 'I enjoyed the sermon' may be a sad index to the state of both pulpit and pew."

Another thing we can become too enamoured with is an emphasis on *size*. "We stage mammoth demonstrations and gigantic convocations. We have gone crazy over bigness. Just now church unification is the fashion. That is another admission of failure. Failing in the Spirit, we are trying to impress men with size, as though strength lay in statistics. . . . If instead of all this banding together to make a show of strength, we secured a fresh filling of the Spirit and launched out with an aggressive evangelism, we would win more souls in a week than we now win in a year. . . . The saints of the catacombs did not sit in huddles and draw up resolutions. . . . They believed, lived, and preached the Gospel in the power of God, and empires gave way before them."

Soon it will be time to plant our gardens. An important principle to be remembered then is that most crops, after seeding, later need to be thinned—quantity is reduced in order to improve quality. "Gideon had to thin his troops, and a similar procedure might help God's army today. Jesus thinned His crowd, as recorded in the sixth chapter of John, and doubtless there w many another such occasion. Many believed on H we are told, but He did not believe in them. . . . instead of aping the world in spirit, showmanship, a size, we returned to the offense of the cross and w willing to be the scum of the earth . . . we might o again shake the world."

True evangelism is costly—but "the foolishness God is wiser than men: and the weakness of God stronger than men." May the Lord continue to pros true evangelism in our midst. We have a good st and a fine program is under way in our Church. M we be willing to go on with our Lord so that we m see God's results—souls saved, and souls kept by Je Christ.

# Prayer Power for This Hou

Conrad M. Thomp
Director of Evange

Easter to Pentecost will mark the beginning of w we hope and pray will be a great prayer crusade in Church. Almost every reader of this article knows value of prayer. But all of us would agree we tragically lacking in spiritual power because our pra life is so limited and feeble. Great and mighty resou of power are available from God to the Church and individuals if we will only pray.

The Commission on Evangelism seeks to help us discover the vast resources of God through a con trated program of prayer emphasis, Easter to Pente Dr. George Aus and Dr. Lowell Satre of our Semi are preparing questions and topics for discussion ba on Hallesby's book, *Prayer*. These questions and to together with directions and ideas on how to orga and promote prayer in a congregation will be brou together in a manual to be ready for distribution a the middle of Lent. Suggestions will also be given what to expect from such a prayer emphasis.

We are announcing this program now so that pas may make plans to put it into effect immediately lowing Easter. Many will want to schedule a serie special studies on the prayer questions and discussi topics. Others will use it in cottage prayer groups, dies Aid circles, weekly Bible study groups, and like. We urge each congregation to secure a suppl Hallesby's *Prayer* and begin to initiate plans for an tensive program of prayer—Easter to Pentecost. manual will be ready about the middle of Lent and be sent to all pastors. Additional copies will be avail at a nominal cost for Bible study leaders and group

Let us begin praying now for a spiritual awake to come in our Church. It *can* come and it *will* co Christian people will harness the power of prayer. need "prayer power for this hour."

# Education for Christian Living

J. C. K. Preus

A new and thrilling field of service is rapidly opening to Christian teachers in the developing day school movement in southern California.

It is a new field of service because in this generation we have had no similar undertakings in The Evangelical Lutheran Church. Though we have entered into many phases of Christian education, this is one area which has not been explored until recently.

It is a thrilling work because it gives an outlet for the Christian teaching and training of young pupils every day of the week, with countless results for time and eternity.

In the fall of 1947 the first two day schools in the ELC were opened at North Hollywood and Hawthorne. These two schools prospered and served their Church well and were quickly followed by the establishment of other elementary schools. At the present time there are seven such schools in the southern California area, and other congregations in the state are seriously considering such a project in the near future.

The statistics (given below) for these schools give an interesting picture.

National Lutheran Council Churches in California sponsoring day schools number seventeen. In these schools there is a total registration of 1,593 pupils, 62 full-time teachers, and 11 part-time teachers.

The great problem which is experienced by all of these schools is that of securing competent teaching staffs. The primary requisite for such a teacher is the possession of a strong Christian faith and character, well grounded in the Lutheran fundamentals. The schools require that the teachers have an excellent educational background together with such degrees as qualify the teacher for such a position. It is also essential that the teacher be well versed in the Bible and have a desire and ability to teach the Word of God to young students.

It is hard to measure the effect and influence of the school upon the lives of the individual students. Stories could be recounted by the score of young boys and girls who have grown in the grace and knowledge of their Lord through days spent in the day school. Whole families have been won for Christ and baptized into His saving grace because some little child has been reached by the Gospel in the classroom. It has been definitely proved over and over again that when the Church can do something for the child, it will often win the entire family.

One of the pastors, in summarizing the influence of the school in his parish says, "The influence of the school and the effectiveness of it grows with the years. Since the students from the school are far advanced in Bible knowledge and spiritual understanding over the rest of the youngsters in the congregation, problems do arise in the Sunday school and in the confirmation instruction. But our experience would lead me to believe that the school has had a wholesome influence on our congregation. The school has been a big help in securing co-operation for doing effective Sunday school work, both in helping to provide adequate classroom space as well as teaching staff."

Such results are made possible because the entire school curriculum is undergirded and based upon the Word of God. The atmosphere surrounding the pupil from morning till night is that of the Christian Church. One pastor, upon entering a classroom and seeing the

## ELC CHRISTIAN DAY SCHOOLS IN CALIFORNIA

| *Congregation* | *Established* | *Teachers* | *Number of Grades* | *Pupils* | *Yearly Budget* |
|---|---|---|---|---|---|
| Bethel, Encino | 1952 | 1 | Kgn. | 12 | $ 1,640 |
| Emmanuel, N. Hollywood | 1947 | 8 & Prin. | 7 & Kgn. | 207 | 27,601 |
| First Luth., Northridge | 1950 | 4 | 6 & Kgn. | 105 | 14,500 |
| Resurrection, Palos Verdes | 1952 | 2 | 2 & Kgn. | 40 | 5,000 |
| Salem, Glendale | 1948 | 4 | 6 & Kgn. | 65 | 8,000 |
| Trinity, Hawthorne | 1947 | 8 | 8 & Kgn. | 214 | 21,000 |
| Westchester, Los Angeles | 1950 | 3 | 3 & Kgn. | 70 | 6,600 |
| TOTAL | | 31 | 39 | 713 | $84,341 |

drawings of the world made by pupils for a geography class, pointed to the superscription which read "This is the Father's world," and commented, "This is the distinction of the Christian day school. The child not only learns to know about the world, but he learns to know that it is the Father's world."

The pastors and congregations of the California District would like to call the attention of Christian teachers in the ELC to this challenging enterprise in Chr tian Education. The Parish Workers' Placement Servi of the Department of Christian Education at 421 Sou Fourth Street, Minneapolis 15, Minnesota, has been great assistance helping these schools secure teache Those who are interested in this field of Kingdom wo are urged to contact the Education Department order to find out more details.

# "The Deacon Speaking . . ."

**B**ankers are a good lot; and I have a great deal of respect for them. But sometimes I think their work with money all day tempts them to do all their thinking along a certain line. And that line often makes it hard for them to do straight thinking in Kingdom matters.

We had one of them in the church where I was a boy. A wonderful Christian man who loved his Lord, he was a faithful Sunday school teacher whose prayers and Bible knowledge made him one of our best members.

But one of his offhand remarks has stuck with me through all these years. As I think of it now, it shows that he must not have been taught what it means to be a faithful Christian steward. I hope he has learned about it since.

He was talking with someone from another congregation, and the subject was the cost of running their churches. "We're mighty lucky here," he said, "it doesn't cost us near as much as that to operate our church. Our congregation has gotten so big that it doesn't take more than an average of ten dollars a family from our members to cover everything in a year. We've got a pastor who never asks for a raise in salary. We get by pretty cheaply."

I don't remember what the other fellow said; he probably wished things were that easy over in his church. And it didn't bother me much at the time I heard it.

But as we got older in Sunday school and Luther League, we began to hear about Christian stewardship and giving to the Lord. I found it hard to connect that kind of teaching with that banker's kind of thinking. And yet he was a leader in our congregation!

If God owns me, body and soul; if He has created me and gives me all that I need; if He has saved me through Jesus Christ; if He has adopted me into His family by His grace—should I go bargain hunting when it comes to giving to His work? That didn't seem right.

I asked my pastor about it. He got a funny smile on his face, as if he would have liked to have said something but knew he'd better not. "A man's pocketbo seems to be the last thing that gets converted. Sor times it never gets reached. I've always thought that I as pastor could live a life of real sacrifice, it might an example to our people. But I guess all that some w ever do is to take advantage of it," he sighed.

That was the first time in my life that I ever sen how defeated a minister can feel now and then. It a started me on the road to discovering what a real th it is to live Christian stewardship.

The way I see it now, I would like to have told t banker, "The more a congregation grows, the m there ought to be available to do more of the Lo work with more people. Isn't that right?"

## "WILL YE ALSO GO AWAY?"

JOHN 7:67

GERTRUDE E. WARTCHOW

*"These have gone away and left Me*
*By their reason led astray;*
*You, who have been my disciples—*
*Will you also go away?*

*"You have heard the Gospel's calling,*
*Have been with me all the day,*
*When the others leave, indiff'rent—*
*Will you also go away?"*

*Few there be who, ever steadfast,*
*Keep the true and narrow way;*
*To each one He puts the question:*
*"Will you also go away?"*

*Savior, keep our feet from straying,*
*Keep us ever close to Thee,*
*Lest we falter by the wayside,*
*And are lost eternally.*

# The Green Lake Church Music Institute

BY ONE WHO WASN'T THERE*

That's right, I wasn't there! But folks, I'm married to someone who *was* there, and there have been evolutions and revolutions in my church ever since! No sooner had my wife entered the parsonage upon her arrival home from the Green Lake Church Music Institute than she burst out with, "Gerald, we've got to have a hunk of tone in our choir!" "Who says so?" I demanded. "Overby says so!" she shot back. Well, I'd never met this fellow Overby before, but I sorely questioned his English. Who ever heard of a "hunk" of tone! "Chunk" maybe, at least I'd seen that word describing a certain style of peanut butter, but "hunk," never.

Nevertheless, I soon found myself helping my choir-director wife develop a choir with a hunk of tone. This meant that we needed a choir of fifty-five voices so there would be sufficient depth and volume when needed to do really big numbers. We got the membership up to fifty, but then we overflowed the choir loft so badly that I found I had a building program on my hands. The only other place to put the choir was in the balcony; there was no room to expand the loft itself. But how does one convince a congregation that is used to processionals, recessionals, and a choir in front, that the marching should be eliminated and that the singers belong in the balcony!

We laid the groundwork carefully. At a congregational fellowship dinner we pointed up the obvious fact that the choir loft was inadequate so that something should be done. We read books which convinced us that processionals and recessionals were incorrect, at least for our church. My wife mentioned that at the institute she learned that true worship was a man-to-God and God-to-man communion. I wrote articles on worship in our monthly parish paper and also preached an Advent sermon, part of which stressed the choir as a part of the congregation which aided us in true worship but did not call undue attention to itself, thus creating a man-to-man interlude in the service. "The choir is to be but 'a voice,'" I insisted. "Crying in the wilderness" was developed in another part of the sermon. We even called in sound engineers for their opinions. They gladdened our hearts by declaring that the best place for the choir was in the balcony. The choir should not sing against a side wall from the present loft, nor should they sing from the carpeted chancel steps where the tones would be somewhat deadened.

Then came the annual meeting. The discussion became warm, to say the least, until finally a deeply-moved farmer declared in a booming voice, "I don't believe that the Lord ever intended man to listen to music from the back. If He had, He would have created us with our ears pointing backwards like on a donkey! I believe that the Lord created us to face the music!" However, these and many more objections were met, and the choir members themselves had voted unanimously in favor of the balcony after having tried it previously a few times. When the final vote was taken the congregation decided by a large majority in favor of the change. The loft has now been removed and new pews ordered for that space.

But that wasn't all that happened because of the institute. "Gerald, we must organize a children's and a junior choir!" "Why?" I said. "We have LCR, and Junior Luther League, and the full Scouting program for the youngsters now. Besides, you never were interested in junior choir work before!" "But Overby says so," she replied, and that seemed to settle it in her mind. By this time I was beginning to wonder who was wearing the pants in my family, Overby or me!

So it was back to the highways and the byways for choir members. We got them too, about thirty-seven in each choir to be exact. And they are growing with every practice. Why? Because parents are realizing that their children are learning more music at Our Savior's than they are at public school! With the help of a tape recorder, monotones are learning to sing; instructed by my wife, who formerly taught music in public schools, the junior choir is now ready to sing regularly at our early services on Sundays.

We are all thrilled. Through these children's choirs, we are reaching out into our neighborhood as never before. Children are being drawn into our Sunday school; many become baptized. Parents from this rather tough area are following their children to church when the choir sings and are being invited into adult classes. I am convinced that youth choirs furnish one of the best home mission advances into difficult neighborhoods. Yes, Mr. Overby, we earnestly pray that through the accelerated music program of our Church, inspired by the Green Lake Church Music Institute, we may be able to draw into our church a whole "hunk" of this area in which it is our privilege to serve!

*The above article was first presented as an informal talk at the supper meeting for choir directors and organists at the Conference on Evangelism in Eau Claire in January, by Pastor C. Gerald Lygre, pastor of Our Savior's Evangelical Lutheran Church, Omaha, Nebraska. At my request it has been put into form for publication. Two Church Music Institutes will be held next summer, one at Luther Seminary in Saskatoon, on August 10-16, and one at Green Lake Bible Camp, near Spicer, Minnesota on August 23-29.

M. A. Egge
President, Choral Union

## Inexpert Experting

Dr. G. W. Crane enjoys a good measure of deserved popularity for his column, "Worry Clinic," which doles out advice in the realm of popular psychology and psychiatry. Very often the column is sensible and helpful.

Once in a while, however, the good doctor ventures out of his legitimate field, with results which are not fortunate. Thus, he recently essayed the role of theologian. A teen age girl had asked a question about Christianity, especially occasioned by the fact that her parents, as it seemed to her, were unduly strict in their demands upon her and in the way they restricted her amusements. She ended with the plaintive query: "Dr. Crane, can't the Church fall far behind the times and be out of touch with current problems?"

Dr. Crane replies that, while "Jesus is as up-to-date as this newspaper," thousands of "interpreters" of Christ "have added their own human opinions." "They have often cluttered up the issue of real morality with many trivial injunctions." As an example, among others, he cites "the Apostle Paul," who "seems to have had an aversion to marriage, and thought that a single person rated higher in Christ's estimation than a husband or wife." This, says the doctor, is "an adolescent stage of [Paul's] thinking." Moses and Elijah provide other examples; they both were men of uncertain temper. And Peter, well, he "was so full of racial prejudice that he and Paul argued over whether a Gentile could be admitted into the Christian Church." As for the clergy of today, many of them "are just as much slaves to ritual as the high priests who had Jesus murdered because He didn't believe in serfdom to rites and ceremonies."

And then Dr. Crane reaches the height of ineptness by quoting finally as the "clincher" to his argument, "The Sabbath was made for man; not man for the Sabbath."

All of which proves, if nothing else, that it is well for the expert to do his experting in the field in which he is an expert and not in a field in which he is woefully inexpert! Let's see some of the logical consequences of the doctor's belief that one can venture out of his own field and be an expert. He has, let us say, a bad toothache; so he goes to the barber shop on the corner for help. And when he needs a haircut, the dentist is quite evidently the one who can help. The plumber can repair his roof and the roofer his plumbing. And when he needs the latest opinion on the cure of cancer—obviously the nearest theological faculty is the place to go to get it.

Well, that's being unduly facetious, we admit. However, we are becoming woefully weary of inexpert experting in the field of Christianity.

# EDITO

## Tribu

BY

This is written the day following Dr. G. T. Lee's dea The man who succeeded him nearly fourteen years a and who now sits at the place he occupied for twen six years has been paging through the volumes of L THERAN HERALD which came out during Dr. Lee's edit ship. It has been an experience very much worth wh And from it has come a renewed conviction that in L Lee, God gave the Church a man who was not o a great editor (which no one can deny) but a gr churchman as well. These lines in tribute to Dr. L will attempt to outline some of his characteristics as b editor and church leader.

Dr. Lee began his editorship by confessing his faith the fundamentals of Christianity as interpreted by Lutheran Church, and by vowing allegiance to th The Word of God alone was to be his guide; the d trine of salvation by grace alone, through faith in Je Christ, was to be the burden of all that the chu paper had to say. "Persistently and consistently we sh emphasize these two fundamental principles of Luth anism and apply them to present day problems in political, social, moral, and religious life." So wrote new editor of LUTHERAN HERALD in his "maiden issu July 10, 1913.

For twenty-six years he did just that. His editor covered the whole gamut of the fields open to the ed of a religious paper; the thoughts and actions of m and of Churches came within his purview. He d with the practical and the theoretical, with the th logical and the ethical. But never did he depart fr the divine principles which his first editorial laid do So it was that, twenty-six years later, on June 27, 1 before he laid down his pen, Dr. Lee wrote: "In first editorial, written June 10, 1913, we promised abide by the principles of the Lutheran Church. T we have endeavored to do, and at this day we are m than ever firmly convinced that the Bible from Gen to Revelation is the clear, perfect, and inerrant Wor God. We believe that the Bible teaches essentially facts: First, that every man is a sinner, and seco that Jesus Christ came to the world to save sinners.'

Between those two statements lay a quarter of a cen of service to the Church which will not be forgot As far as our Church is concerned, it was a tim tremendous development. Dr. Lee began his editor

Editor
SSOR

in the old Norwegian Synod and saw that body through the difficult days before the 1917 merger. He took over the editorship of the organ of the new Church just after our nation plunged into World War I. He had a large part in shaping and molding the infant Church, in making it a strong and unified body in the family of American Lutheranism. He was in the forefront in the long march toward Americanization of our Church, helping to lead it from its earlier identification with a foreign language tradition to its later complete identification with American life and thought.

Like any editor worth his salt, certain subjects were close to Dr. Lee's heart. They have been implied in what was just written. But they should be spelled out, for they are his chief claim to lasting distinction among us. Two should have particular place in our memory as a Church.

Dr. Lee became editor of the small English language paper of the Norwegian Synod when the discussion of the proposed merger was at its height; in fact, his known interest in the whole matter of merger played a decisive part in his election. During the years which culminated in the union of June, 1917, LUTHERAN HERALD was a leading proponent of merger.

During the first difficult, formative years of our Church's life, Dr. Lee continued using the paper to unify the infant Church. That was not always an easy task, and editorial problems were many, editorial decisions often difficult. It may be questioned whether any branch of the Church did more than the official church papers in molding us into one.

But even that was not the end of unity striving by Editor Lee. He was an enthusiast for the National Lutheran Council; he worked hard to bring the American Lutheran Conference into being and to interpret it to his readers. For some years he served on the Commission on Unity of the American Lutheran Conference. He was one of the founders and always an active member of the National Lutheran Editors' Association. Through it all, his insistence upon sound scriptural principles of union never flagged. Looking back now, I wonder if it was not in this field that Editor Lee exerted his greatest influence.

The other area in which he exerted a tremendous influence was in the Americanization of our Church. He was fully mindful of the values of our Norwegian tradition and origin. But, himself born in America, he also understood well that it was as an *American* Church, existing under *American* circumstances, serving *American* people that our destiny lay.

To the furtherance of these ideas he wedded himself. To the ELC of 1953 it may seem difficult to understand that this presented any problems. But it did. At the time of the 1917 merger, the vast majority of services were conducted in the Norwegian language; most of the children were being confirmed in Norwegian. Conventions of the Church used Norwegian as their language. A man who did not speak Norwegian fluently had difficulty in finding a place in our ministry. And, be it added, the whole situation was given a sort of permanence by the fact that the very name of the Church had a foreign flavor: we were the *Norwegian* Lutheran Church of America.

Dr. Lee lived to see all the battles in this area in which he was engaged decisively won. How much he had to do with the winning of them is a matter of conjecture, of course. Certain it is that his pen was busy about those matters. And equally certain it is that he had the loyalty and support of an ever-widening circle of lay people and pastors. To be sure, all that he hoped for would inevitably have come to pass in the course of time. His contribution was to interpret what was happening, show what was needed, and prepare the way for it.

As I look back over what I have just written, I realize that it is indeed fragmentary. But let it stand. Dr. G. T. Lee belonged to the fast-disappearing generation which established our Church and made it what it is today. His name will not be forgotten.

## Annual Reminder

With a little corner available on the editorial pages this week, the editor makes haste to repeat what he has said, on the average, once a year for a good many years. In two areas our readers seem to be somewhat less than enthusiastic about co-operating with the editor.

*Anonymous letters* continue to make their appearance in the editor's mail too frequently. Most of them are fine contributions, of the kind we would love to have on our Correspondence page. But we can't unless we know who wrote them. Please, never write a letter without signing it and stating where you live. Unless you let us know who and where you are, we just can't publish what you send us.

*Brevity* is still a cardinal virtue from an editor's point of view. If you can say it in fifty words, why use a hundred? The briefer the letter, the easier to get it into the paper.

And we thank you for reading this.

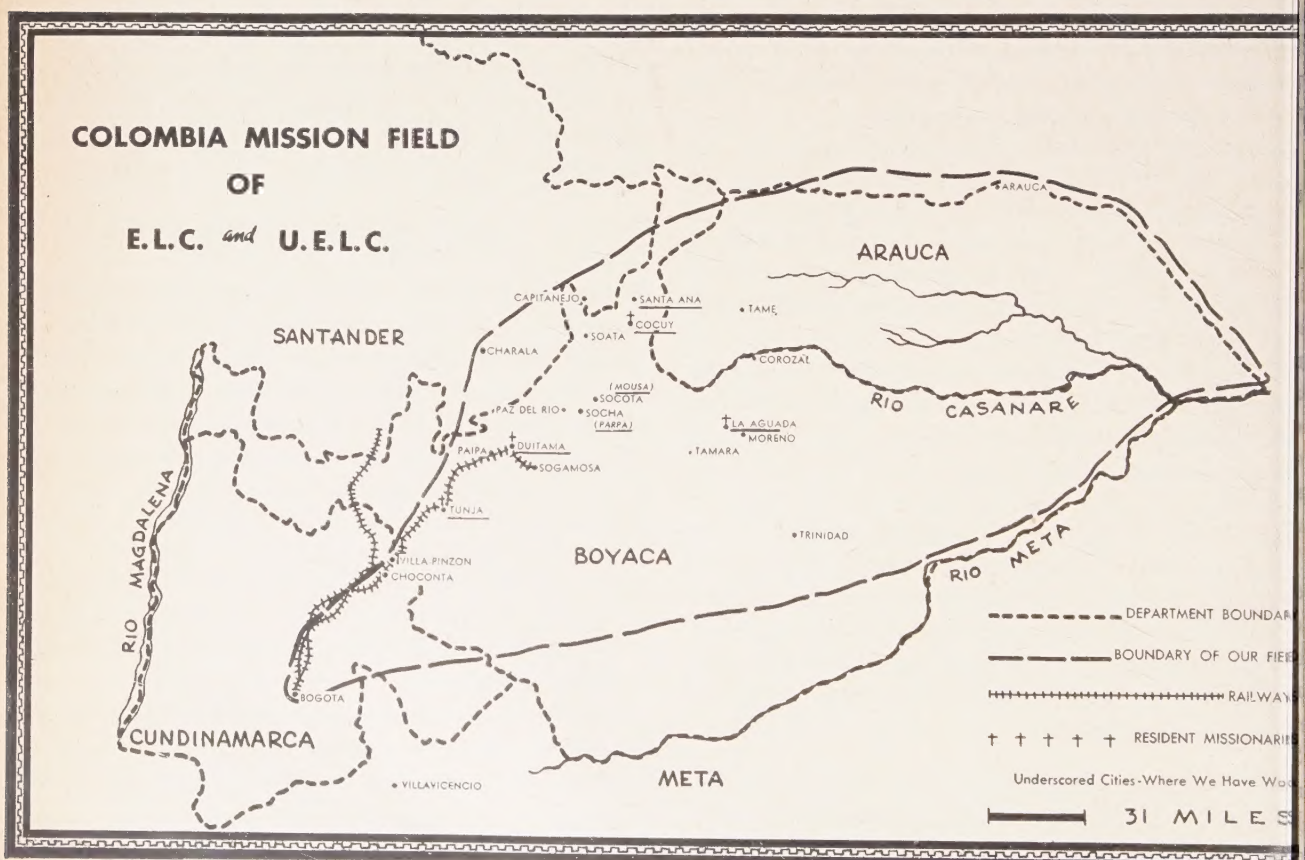
# Voices From South America

Colombia, South America, is a mission field that has gone through tremendous difficulties within the past few years. Intensive persecution of Protestants has driven most of them away from their farms and homes into hiding in the plains area and in the larger cities. Our missionaries have also been driven out from most of the sections where we formerly had our mission work. For a while they were able to work among the refugees in the plains area, but that has now been impossible for over two years. Mission work has, therefore, been confined to three cities, Bogota, Medellin, and Tunja. In these three places our missionaries have carried on intensive evangelistic work as well as the regular educational program for training native Colombian workers and the production of Christian literature.

Questions have been raised during the past year as to the progress that is being made in Colombia. Over against the program of persecution, we have much to be thankful for as we view the reports coming in from our missionaries as they survey the year of 1952. In Bogota, evangelistic meetings, Sunday school and Bible classes have been held in private homes scattered throughout the city. Because these homes were subject to attack when Protestant services were held them, there had to be some shifting from place to pl and some unavoidable interruption of the program. in all, the prospects are promising, as shown by following reports.

Tunja is the only city in the Boyaca Province Colombia, where we formerly had our strongest miss field. We are thankful that work can continue th under the supervision of two of our women misss aries. The progress, as well as the tension under wh the progress is made, will be revealed in the report.

Somewhat off our regularly assigned field lies the of Medellin. It is a strategic city because it is an usually strong educational center, though very conse tively Roman Catholic. There have been number students from the university who have sought out Lutheran Mission to seek the truth and peace that have not found in their university studies or in t Church. Some of these students have shown g interest in the Gospel. Also some of the instructor the university have been used in part-time work translation of Lutheran literature into Spanish. works printed last year were the following:



A tract by Pastor Klawitter, "Infant Baptism and Adult Conversion" by Hallesby, and a collection of hymns with order of service called "Alabanzas."

Other works that have been translated and are now being made ready for publication are the following:

(1) Sverdrup's "Explanation of Luther's Catechism"
(2) Pamphlet: "How to Persuade and Win Roman Catholics"
(3) Text part of "Listening to God," Grade 4 Sunday school book, Augsburg series.
(4) "From Death unto Life," by C. O. Granlund
(5) "Prayer" by Hallesby
(6) "People Are Asking," by Milton

The central institution on the mission field that trains the Colombian workers both as evangelists and as teachers is the Instituto Biblico-Cultural. We have been renting quarters for this institution since it was driven out of its original quarters, purchased by LDR funds, in Duitama. Permanent quarters were purchased for this Institute in 1952 and so the work continues, hopeful that the day may soon come when the country of Colombia may again be opened to hear the Word of God, unfettered by the superstitions and errors that have enslaved the people in their worship under the Roman Church in past centuries.

We are happy to give you glimpses of reports directly from the mission field so that you can rejoice with us in the progress that is being made and understand some of the problems that our missionaries face, so that your prayers may be directed toward them daily for God's protected care and guidance.

## Superintendent's Report for 1952

Arnfeld C. Morck

Again we give thanks to God who has spared the lives of our persecuted brethren in Boyaca, protected and sustained them in the faith throughout the sufferings and horrors many of them have experienced. We are glad that it has been possible to have some contact with them through the correspondence carried on, especially by Ostrem and Quanrud, and through the occasional visits of brethren from the various parts. Our prayer is that we may soon be able to serve them more directly.

The year closed with the situation in the country seemingly calmer than it has been for some time. But there are still skirmishes, unrest, and tension in many places. Communications have not been reestablished in Casanare even though it is reported that the army has nearly wiped out the "bandoleros."

Subtle action by the Roman Church continues to threaten Evangelical work. A greater attack on Evangelical schools may be expected, while demand for these increases. Many non-evangelicals are inquiring about Evangelical schools. That is the reason for the action of the Executive Committee at its September meeting:

"IV. *Education*

"A. Voted that in view of the need for a primary school for the believers' children in Bogota we take steps to open such a school the coming year, that this school operate without boarding facilities if at all possible."

We give thanks to God and to those whose gifts made possible the purchase of the new home for our Bible Institute. Progress has also been made toward more Colombian staff in the Institute. The teaching of Miss Corzo and Mr. Quintero (part-time) is reported as being very satisfactory.

Likewise, we give thanks because the building of the church and parsonage is so well under way in spite of so many difficulties and delays. Gratitude is expressed to Doctors Langebeck and Moreno who were instrumental in securing for us the permit to build a Lutheran church in Colombia at a time like this. The Bogota staff is also to be commended for the spiritual progress in that congregation.

## Bogota

Olger Quanrud

The La Pepita Center was given up when Elizabeth Heerde and Valborg Torkelson moved to Tunja to take up work there shortly after the first of the year.

The Santander Center has been kept open all year. Sunday school has been conducted there every Sunday morning with a fair attendance. Bible study has been conducted every Thursday evening. A ladies group has met every other Friday afternoon with Bible study, lately conducted by the lady in whose home we have met, Mrs. Manuel Perez, Miss Leticia Corzo leading the meetings. Visitation has been done. A daily vacation Bible school was conducted there with a good attendance.

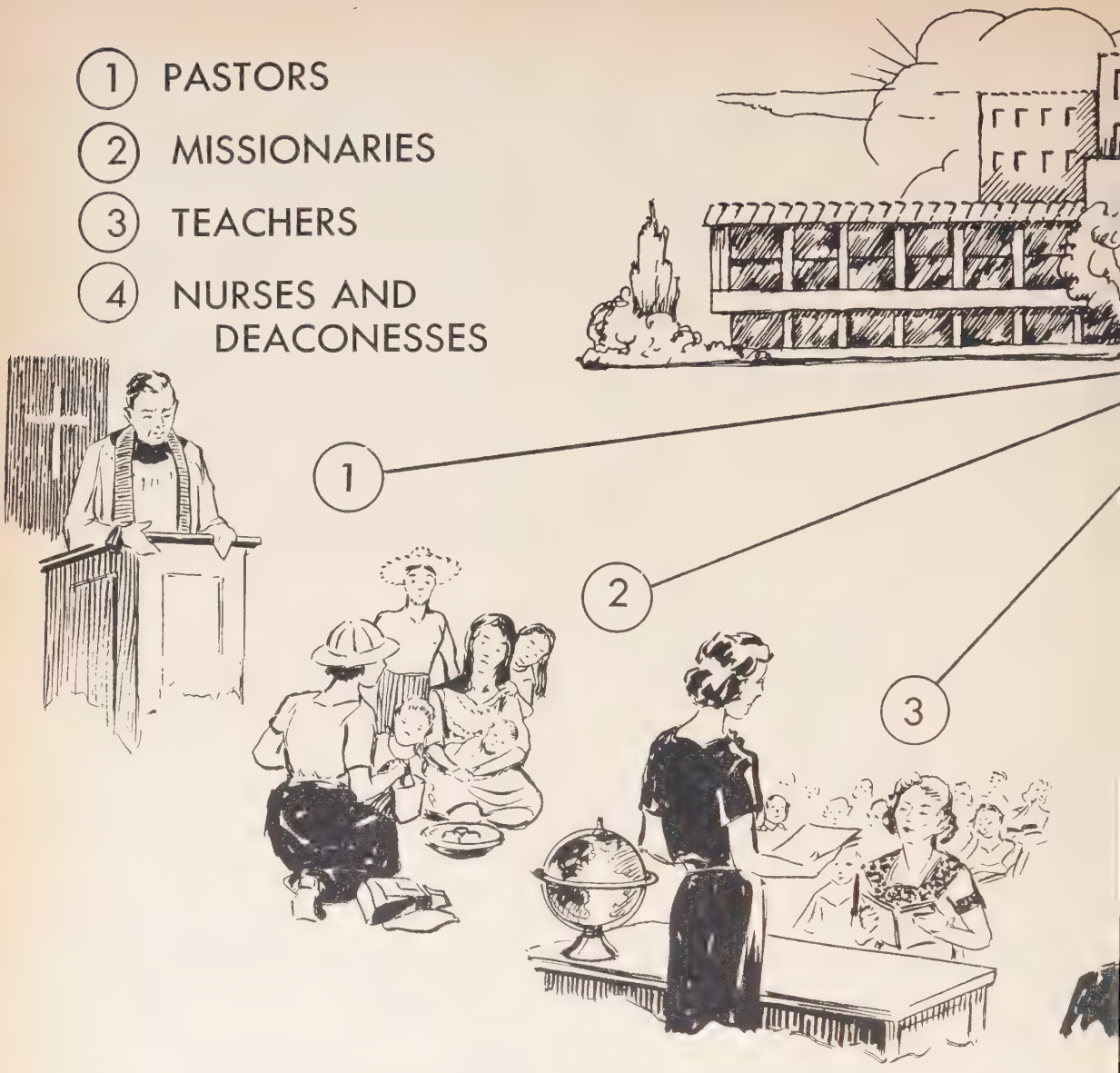
The Tunjuelito Center had to be closed a few months ago on account of molesting by the neighbors. We were thankful, however, that a D.V.B.S. could be conducted there again this year and that it seems possible for us to continue with the Saturday afternoon class as before. Leticia Corzo is having this class now, also one in a Barrio close by, namely Santa Lucia.

One highlight in the work was the daily vacation Bible schools held in three places: Barrios Santander, Tunjuelito, and Tuesaquillo. Two weeks in each place with Miss Belva Nerlien in charge. (Miss Nerlien has worked in the Bogota Station since her return from furlough.) She was assisted by Miss Leticia Corzo, teacher in the Bible Institute the past year, Miss Amira Jimenez, and Miss Hilma Bello, both graduates of the Bible Institute. In attendance were over sixty children, many of whom heard the Gospel for the first time. This group and a few from the Tuesaquillo Sunday school

(Continued on page 258)

# FROM OUR COLLEGES COME

1. PASTORS
2. MISSIONARIES
3. TEACHERS
4. NURSES AND DEACONESSES



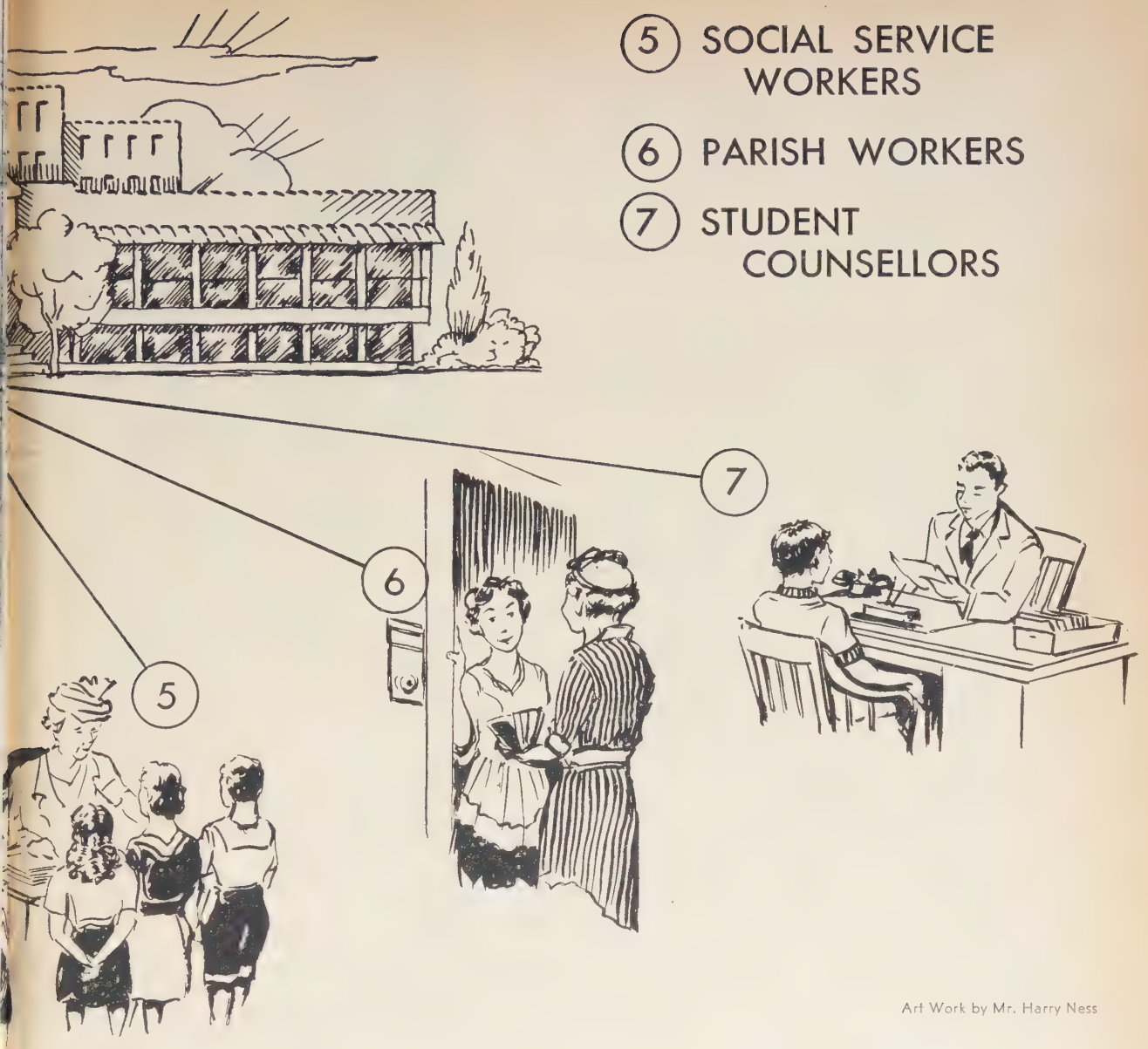

The Christian Church was commissioned by Christ to "teach all things whatsoever I have commanded you." Our Church, therefore, maintains twelve Christian schools whose purpose is to give to thousands of our young people an opportunity for complete education under influences which will strengthen their faith in Jesus Christ. Three schools of nursing also receive contributions for Christian education.

The Lutheran Church organized its first college out of the conviction that it had an obligation under God to provide education beyond the secondary level for its own young people, especially to those who were preparing for the ministry. If our young people are to be reserved for the Church, it must be done through our church schools, where they will receive an education on a distinctly Christian basis. Christian people know that it is worthwhile to foster schools which develop Christian leadership and make possible the use of this leadership in the Church.

If a steady flow of such leaders is desired, parents should plan definitely to give their children the benefit of a Christian education at one of our well-established schools.

## Women's Mi

There is an immense task bef
as we answer God's commanc
ye." God has called us to look
our brethren at home and in tl
eign fields. To obey this call w
have pastors who are qualified
work among the unchurched
Church needs men and wome
are willing to leave their hor
and go into the land of strang
ples to serve as missionaries and
the Gospel of Christ. In worki
the Kingdom of Christ, the lay
the Church have an exceeding




Art Work by Mr. Harry Ness

# ary Federation

portant niche to fill. As leaders, Sunday school teachers, as practical workers in official and administrative functions of the congregations and general church body, they do a great work. Laymen who are engaged in professions other than the ministry can render service of great value in the cause of Christ.

Just as the Spirit called various ones of the early Christian disciples for special tasks, so today He calls us to do many different things in the grand work of advancing the Kingdom of God on earth. Every man's work is a calling of God—that of the laborer, the merchant, the homemaker, or the professional man. Whatever your work, have you identified yourself with Christ and His Church? Do you witness for Him in your living and in your witnessing?

The fine thing about the Christian church school is that it trains not only in a most effective way for earthly careers but also serves as an agency in the hands of God to build up an appreciation for the things of the Spirit and to prepare men and women for that eternity of glory which God has planned for His children. Education will always be one of the strong arms of the Church in the extension of Christ's kingdom throughout the world. Our Church carries a burden of responsibility before God for all students and teachers in our colleges that they may be won for Christ and may find in Him the ground and goal for all education.

Parents, will you send your son or daughter to a school where faith in Christ is maintained; where the Bible is recognized as the Word of the Living God? Here, the truths that you,

(Continued on page 266)

## Voices From South America

(Continued from page 255)

presented the Christmas program in our chapel, which was filled to overflowing.

Last but not least must be mentioned the primary school held in the pastor's home from August 1 to the middle of November, three days a week, with a registration of fourteen pupils. This school was taught by Miss Hilma Bello. In this school were children from homes of believers and sympathizers.

### Tunja

Valborg Torkelson
Elizabeth Heerde

Since arriving from Bogota to Tunja the first part of February, services have been held regularly. Sunday school was held every Sunday morning.

The afternoon and evening Sunday services were in charge of Pastor Gerhard Ostrem, who made weekly trips from Bogota to Tunja from February until May. When the Montoyas arrived, Pastor Ostrem made monthly visits, as Senor Montoya was left in charge of the two Sunday services, as well as the weekly Spanish Bible study and the youth meetings. Sra. Vicenta taught a Sunday school class and helped with the ladies meetings, held bi-weekly.

English Bible study was held weekly. Some of the English students attended this Bible study who would never have dared to attend any other service. Many valuable experiences were had through these studies, and how good it is to hear them say they remember verses from the Gospel of John and then they will repeat them in English, such as— "Go and sin no more"; "I am the Light of the world"; "I am the way, the truth, and the life; no one cometh unto the Father but by me."

By means of contact, one to three English classes were given daily. This seemingly menial task proved to be a blessing to many. Former English students told us they were prohibited by the school to come this year even for English classes. One class of five government employees, after receiving classes for several months, had to choose between continuing English classes or losing their jobs. Consequently, the class was dissolved.

Without a doubt, most of our time was spent in personal work either with those who came to our home or in visitation. And as a result of these interviews around God's Word, more than thirty Bibles, including New Testaments, were sold. Most of these do not attend the services because of the present conditions, but we thank God for the assurance that His Word will not return unto Him void. And we pray for those who have accepted Christ and also for those who are still limping between two sides—or who fear man rather than God.

(To be continued)

Nurse doing clinical work in South America

## FROM THE SUDAN

(Continued from last week)

### Abba

Sigurd L

Eleven trips have been made to outlying stations the purpose of evangelizing, instructing, and cou ing the natives there. There are 14 catechists wor at our outposts. Six of these spent nine months at B School at Baboua in order to prepare themselves to s their Lord more effectively. We have a total of app mately 600 catechumens in the outposts who are b instructed in the Word and the Catechism in prep tion for baptism. There is a total of approximately baptized Christians in the Abba area.

### Poli

Raymond M

The Poli station was without resident missionaries f the time the Reubin Johnsons left for furlough March, 1951, until our return in October, 1951. Du this period the services were cared for by the dea Samuel Boidai and Daniel Baleri. Andre Kogi wa charge of the school work. Visits were made by the sionaries for counseling and holding communion ices.

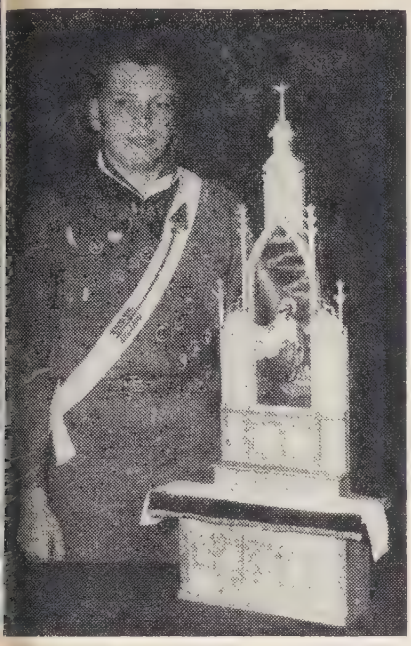
The work on the station has continued with our r lar morning worship on Sunday mornings and a ship and prayer service in the afternoons at which native Christians have been invited to bring the sages, the deacons being in charge of selecting the who is to bring the message each time. We have had regular prayer services on Thursday afternoons

A class was begun in June to prepare candidates baptism. There are eight who have been quite reg in attendance and four more who have attended sionally. The government school teacher is also b given special instruction as a catechumen and is a m ber of the class.

# Boys' Work in the E.L.C.

Loren M. Ness
National Director

## AWARD MADE AT STURGEON BAY



This rather unusal photograph shows Eagle Scout *William R. Austad* of Sturgeon Bay, Wis., with the project he completed as a part of the requirements for the *Pro Deo et Patria* Award. The model altar shown is a copy of the actual altar of the Hainesville Lutheran Church, six miles northwest of Sturgeon Bay, parish of the Rev. Myron J. Medin.

Scout Austad received the *Pro Deo et Patria* award, together with a citation, at appropriate services held recently at the Bay View Lutheran Church, Sturgeon Bay, where he attends. Pastor Medin was in charge of the ceremonies.

In addition to his fine special project, Scout Austad has an unusually complete record of service hours. This includes cleaning and storing new dishes purchased by Ladies Aid; cleaning and arranging the parish hall once a week for Sunday school use; waging war on weeds around church; serving as den chief for a den in the Pack sponsored by the church; substituting for the regular Scout leader who became ill just before summer camp period; and leader of the troop at spring camporee.

Such a record should serve as a source of suggestion and inspiration to other scouts interested in this award. Fine work, Scout Austad; and congratulations on the honors that have come your way!

## GUNDERSON APPOINTED DISTRICT DIRECTOR

It is with real pleasure and gratification that we announce the appointment of *Carl M. Gunderson* of Havre, Montana, as new district Boys' Work director for the Rocky Mountain District. As district director, he will be responsible for forwarding the Church's Boys' Work program throughout the

area comprising Montana and the Spokane Circuit in Washington. Mr. Gunderson will also become a member of the National Boys' Work Committee of the ELC. He will be a volunteer worker, as are all other directors of this program in the various districts and circuits of the Church.

Mr. Gunderson has an excellent background of training and experience in fields related to youth work. He has been a teacher and administrator in Montana schools for the past twenty years, and at present is assistant professor of education and director of student teaching at Northern Montana College of Havre.

Carl, as he will wish to be called by his co-workers and friends, is a member of First Lutheran Church of Havre, Selmer Heen, pastor, and of the Brotherhood. Throughout his teaching career, youth work has held a strong interest for him in such fields as Cub and Boy Scouting and summer youth programs. He served as Scoutmaster of Troop 38, sponsored by the Brotherhood of First Lutheran, for five years.

Carl is a real Montana product, having been born at Great Falls and trained largely in Montana schools, except for graduate work at Idaho and Wisconsin universities. He is married and the father of two boys, both of whom hold the *Pro Deo et Patria* award as well as being Eagle Scouts—a real Scouting family.

## WISCONSIN'S FIRST GOD-HOME-COUNTRY AWARD

The first award in Wisconsin of the God, Home, and Country Award, issued by the Lutheran Committee for 4-H Awards, took place in December at Zion Lutheran Church, Galesville, when Murial Suttie, 16, became the recipient of this award of merit. The accompanying picture shows the Rev. S. E. Vevang presenting the award to Miss Suttie. The presentation was made on the basis of her fine record in 4-H work and her church, home, and community service. Her work in the church includes regular church attendance and faithful work in Sunday school and in Luther League.

# Our Reckless God

Harold B. Kildahl

Text: Luke 1:26-38

THE FIFTH SUNDAY IN LENT

March 22, 1953

The text for this day is a reckless proposition at best, isn't it? An angel, a girl in her teens, and a promise—these combine to present to the reader a statement that borders on phantasy to say the least.

Here is a stumbling stone on which great men have fallen. Here is a pit into which spiritually blinded persons have dropped. How can such things be? A child conceived by the Holy Spirit? A virgin giving birth to a son? A child and a king reigning over a Kingdom without end? The impossible readily accomplished? This is recklessness in the eyes of men, but not with God.

Christians believe many things that are foolishness in the mind of the world. The recklessness of God is accepted by believing men, even the recklessness of redeeming grace.

Is it not reckless to promise, and to keep on promising, that there will come One, the Promised of God, who will restore the souls of men to the peace of God? Is it not reckless to send an angel to earth to announce to a little girl that a strange thing shall happen to her—that without knowing any man, she will conceive a son? Is it not reckless to promise that He shall be great, that His Kingdom shall endure forever, that He shall save His people from their sins? And yet—this is the Gospel, this is the grace of God to unmeriting men.

It is vastly important that you believe the Word for today. Without this Word there will be no child busy about the business of the Father, no man in Nazareth fulfilling the Word of prophecy, no Good Shepherd, no parables, no miracles, no passion, no cross, no redemption. Without this Gospel there will be no faith, no trust or hope, and surely no real basis for love, and there will be no peaceful death, no hope of resurrection, no life abundant in heaven forever.

Without this Gospel, as Saint Paul said, "your faith is vain." But the foolishness of God is the means whereby He plans to save some, and by His recklessness He makes possible the way of salvation for men of earth. You too. Even though it overwhelms your mind and staggers your intelligence—remember the words that follow: "For with God nothing shall be impossible." He is reckless as we see Him at times, but the wisdom of God can be seen only through eyes of earnest faith. Amen.

# A Unique Ministry

Philip S. L

Too many pastors and congregations write to c headquarters and ask for help when there is some service to be rendered in the community.

One asked for help in ministering to a gro Indians who were moving into a tenement area the church. Another old congregation asked for ish worker because there was an unusual influx o porary construction workers, and reaching tran was really the work of the synod or perhaps ev the National Lutheran Council. Still another aske special help with the church building because there many students attending.

Fortunately, more and more of our congreg are taking the initiative in seeking out new are service on the assumption that the local congregat the Lord's planned way for doing His work in the munity and that the synod has been organized to r only those services which cannot be effectively ren by an individual congregation.

Today we salute Christ Lutheran Church of St. Minn., and its pastor, the Rev. Mandus A. Eggs cause on February 8 they organized a Sunday scho mentally retarded children.

There are approximately 800 such children i city of St. Paul and thus far no Protestant Sunday has been planned for them.

The Sunday school was formed by a committe pointed by the local chapter of the Association of tally Retarded Children together with the Boa Parish Education of Christ Lutheran Church. Th sions are held in the parish hall on Sunday morni 11 A.M.

Besides spending some time in singing and in ing to a Bible talk by the parish worker of the cl the children are shown a religious film every Su This is accompanied by an explanation of the fil one of the seminary students. After the showing filmstrip the group is broken down into three where the children are taught the fundamentals Christian faith. Reports are that the children are attentive and appreciative.

Here we have a fine illustration of a congre rendering a unique service. The numbers attendin Sunday school will perhaps never be large and the will for the most part go on unnoticed. Yet we c tention to it as a wonderful illustration of a worth service which will surely bring great blessing to for whom Christ also died.

# Meditations for the Family Altar

Joel Njus

## TOWARD PALM SUNDAY

ne Epistle: Phil. 2:5-11

The Gospel: Matt. 21:1-9

### Monday, March 23
### CROSS-BEARING A BLESSING

**Read Mark 15:20-21**

*"And they compelled a passer-by, Simon of Cyrene, . . . to carry his cross."* On Friday morning Simon of Cyrene as on his way from the country to rusalem. As he draws near to the gate the city, he meets the procession on e way to Golgotha. There is no indican that Simon was acquainted with the ents that had recently taken place. Quite art from his plans or desires, he was mpelled by the soldiers to carry the ss for Jesus. In a matter of moments s name was written into the account of e Passion history for all time.

Simon's name appears, not that we ould praise him, but as a reminder that cannot "pass by" Jesus on the road the cross without becoming involved. n one side or the other. Through this perience Simon was brought to Christ. he call to Simon to carry the cross mes also to us: "Therefore, let us go rth to him outside the camp, bearing use for him." Any cross-bearing that rings and keeps us close to Jesus is a lessing.

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### Tuesday, March 24
### WEEP FOR YOURSELVES

**Read Luke 23:27-31**

*But Jesus turning to them said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and your children."*

The story of the Passion and death of Christ demands something more than sympathy. Jesus is not an actor who seeks to move spectators to tears on His behalf. To meet the cross of Christ and Golgotha only with feelings of sympathy, sentiment, yes, and perhaps with a kind of esthetic enjoyment—for isn't it all so tragic and moving that nothing in literature can compare with it?—is to despise what is holy. Christ died for us in order that we might be set free from sin to serve Him in holy living.

Weep for yourself. Weep over your sin. Weep over what a miserable Christian you are. Weep over your indifference, coldness, unfaithfulness, and unbelief. Weep because you are not able to weep over your sins. So hard and cold has your heart become. Such grief produces a repentance that leads to salvation in Christ.

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### Wednesday, March 25
### THE TRAGIC END OF JUDAS

**Read Matthew 27:3-10**

*And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself.*

Well may the account of Judas bring tears to our eyes. What is more tragic than the broken figure of Judas wandering out of the temple, seeking a place to hang himself. One of the beloved twelve taking his own life to face eternity in hell even as Jesus was giving His life as a ransom for the world.

But wasn't Judas a traitor? Didn't he refuse every attempt of Jesus to call him back? Did he not receive the wages of his sin? The answer to these questions is "yes." And just because that is true, it is so unspeakably tragic. Judas was some mother's child. Sin that ruined his life still is destroying the souls of men today. Weep for yourselves and your children.

*Dear God, may the knowledge of our sin lead us to a sincere repentance. May the knowledge of Thy love for us keep us from despair, teach us to hate sin, and to love Thee who hast first loved us. Amen.*

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### Thursday, March 26
### GOLGOTHA

**Read Mark 15:22-25**

*. And they brought him to the place lled Golgotha (which means the place a skull). . . . And they crucified him.*

What a gruesome hill without the city alls. A hill of death. The execution lace of criminals. The English names for is hill, Golgotha and Calvary, both ave their roots in words that mean *ull.* To this hill they brought Jesus. nd on this hill they crucified Him. here all the forces of hate and hell vent- their fury upon Him. What a dreadl place.

And yet what a precious place for a hristian. For on Golgotha Satan was feated, and love conquered. There the ood of the Lamb was poured out and onement was made for my sins. For him ho believes, the hill of shame and death as become a mountain of glory and life.

*ome to Calvary's holy mountain,*
*inners, ruined by the fall;*
*ere a pure and healing fountain*
*lows to you, to me, to all;*
*a full perpetual tide,*
*pened when our Savior died.*

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### Friday, March 27
### I.N.R.I.

**Read John 19:19-22**

*Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews."*

Rome prided itself on law and order. If a man were put to death, the crime for which he was being punished was made public. In spite of Pilate's hand-washing, it is clear that he could not allow Jesus to be crucified with the superscription on the cross, "This man is innocent." He protected himself and mocked the Jews with the title, "Jesus of Nazareth, the King of the Jews." Some years before, wise men from the East had come asking, "Where is he who has been born king of the Jews?" Now His identity is made public to all: the king of the Jews is here dying on the cross.

And to the cross we come to worship Him. For the name of Jesus that Pilate scorned, God has highly exalted, "that at the name of Jesus every knee should bow, . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

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### Saturday, March 28
### GOD'S LOVE MOCKED

**Read Matthew 27:38-44**

*And those who passed by derided him, wagging their heads and saying, "You who would destroy the temple and build it in three days, save yourself. If you are the Son of God, come down from the cross."*

The proverb with which Jesus had been mocked in his home town of Nazareth, "Physician, heal yourself," is repeated at the cross. "He saved others; he cannot save himself." The passing crowds, the chief priests, the scribes, the elders, and the robbers all taunted him with the same words. They speak the same language with which Satan tempted Jesus in the desert.

Jesus could indeed have saved Himself. But He could not save both Himself and others. The greatness of Christ's suffering is that He walked the road to Calvary with the possibility of escape always before Him, but did not use it. The crowds did not perhaps realize what they were mocking that day: love so great that it was willing to give itself completely for them. And for you.

# Here and There on the Christian Front

Edited by Raymond M.

## ORDAINED AT SEVENTY-TWO YEARS

Formal ordination of a 72-year-old churchman has taken place in Phoenix, Arizona, where the Rev. Albert S. Mead is now the full-fledged pastor of the Union Congregational Church. Thwarted twice in his desire to be an ordained minister, by ill health and by an earthquake, he had to turn to other activities to provide for his wife and four children. Mr. Mead began training for the Presbyterian ministry in San Francisco early in the century but had to discontinue his studies. He came to Phoenix as a missionary in 1950 to assume the spiritual leadership of Union Congregational. His parishioners requested the ordination.

## RESTRICTED WEDDING MUSIC

Catholic brides in the Boston archdiocese no longer will march down the aisle to the tune of "Here Comes the Bride," nor will they be able to include "O Promise Me" as a solo in the service. Archbishop Cushing has authorized the setting up of a "White List" of the Society of St. Gregory of America as a catalogue of music permissible for church ceremonies. In explanation, an auxiliary bishop said, "Music should be a part of the service and not a display of the voice. Anything operatic or a purely solo technique, showing off the voice, is wrong. The purpose is to bring back the traditional and strictly religious type of music. The changes will not be and need not be drastic."

## JOHN MILTON SOCIETY

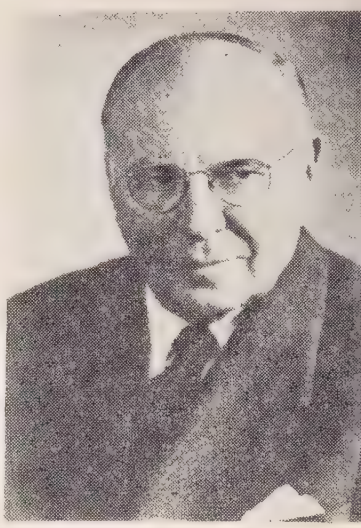
The John Milton Society marked its 25th anniversary as it heard Helen Keller, the noted president of the agency. The society is sponsored by more than 50 Protestant denominations to render Christian service to the blind through braille literature and other methods. Miss Keller paid tribute to the Society, noting that in only 25 years it had reached the blind of 66 countries and has become "a tower of strength to 44 institutions and schools for the blind." Dr. Milton T. Stauffer, in charge of the society's editorial and overseas service, said that 90 per cent of John Milton reade communicant members of a c with 82 Protestant denominatior resented. There are more than 1( man Catholic and about 50 readers. One in every seven of th is colored, and over 300 are d well as blind.

## FIRST LADY AT PRAYER SERVICE

RNS Photo

Mrs. Dwight Eisenhower (center) was among more than 1,000 women who attended an hour-long service at Washington Cathedral in observance of World Day of Prayer. Miss Umeko Kagawa, daughter of Dr. Toyohiko Kagawa, noted Japanese Protestant leader, is shown pinning a corsage on Mrs. Eisenhower prior to the service. Looking on: Mrs. John S. Doud, mother of the First Lady; and James P. Berkeley, verger of Washington Cathedral.

## CHRISTIAN EDUCATION AWARD WINNER



RN

Fred William Ramsey, former presid the Perfection Stove Company of Cle Ohio, was named the 1953 Russell C Award winner for outstanding achie in Christian education. Presented Division of Christian Education of th tional Council of Churches, the awa made at the Division's annual m Mr. Ramsey retired from his industr reer at 40 to devote himself to chur community causes. He is a memb Cleveland's Calvary Church of the gelical United Brethren. He has bo Sunday school superintendent for 43 and teacher of its men's Bible class

## EAST GERMAN CLERGYMEN DISAPPEAR

The disappearance of two pro Lutheran clergymen in or near in East Germany, and the abrup ing of an Evangelical Church a sary celebration in that city, has fears that a Church-State crisi soon be at hand in East Ge Dean Heinrich Grueber, liaison with the Communist East ( government for the Evan Church, submitted a formal inq Soviet Zone authorities concerni

## DR. FRY HONORED

NLC Photo

Franklin Clark Fry, New York, president Lutheran World Relief (left), was presented with a scroll and the Great Cross of Merit of the Federal Republic of Germany by Dr. Heinz L. Krekeler, charge affaires of the German Diplomatic Mission in this country. Dr. Krekeler stressed that his government wished to honor Dr. Fry, "the Churches you represent, and all those who supported them." "Lutheran Churches in America," he said, "were among the first which, as soon as hostilities had ceased, came to the rescue of the German people in the hours of their deepest misery."

whereabouts of Pastor Johannes Hamel of Halle and Dr. Juergen Winterhager of Hohennauen. Church officials stated their belief that the clergymen are being held by Communist State Security Police.

Some 2,000 Lutherans were gathered in St. George's Church at Halle for the third day of a scheduled week-long evangelical missions commemoration when Dean Jans Jaenicke announced that the celebration had been ordered discontinued by the East German government. The crowd filed out silently after joining in prayers and hymns.

Later, church officials reported the arrest of the Rev. Carl August Brandt, Lutheran pastor of Lohmen, Saxony, on the charge of "anti-State agitation and reactionary activities."

## PROPOSE FACTUAL STUDY OF RELIGION

The subject of "how" to bring religion into the program of the public school in the United States has interested the American Council on Education. As a result a Committee on Religion and Education has proposed that a factual study of religion is the best approach to the problem.

The committee believes the proposal "has the distinctive merits of being consistent with the principle of religious liberty, the tradition of separation of Church and State, and modern educational theory and practice. All public schools can provide for the factual study of religion, both as an important factor in the historical and contemporary development of our culture and as a source of values and insight for great numbers of people in finding the answers to persistent personal problems of living."

"Religion can, and in our judgment should, be studied in the same way as the economic and political institutions and principles of our country should be studied—not as something on which the American public school must settle all arguments and say the last word, but as something which is so much a part of the American heritage, and so relevant to contemporary values, that it cannot be ignored."

The committee's findings were the result of a 16 month study financed by a grant from the Rockefeller Foundation, under the direction of Dr. Clarence Linton, professor of education at Teachers College, Columbia University. The American Council of Education has published the findings in a volume entitled "The Function of Public Schools in Dealing with Religion."

## WORTHY OF NOTE . . .

The Rev. Leonard J. Feeney, central figure in the "Boston heresy case," has been excommunicated from the Roman Catholic Church by a decree of the Sacred Congregation of the Holy Office for his "stubborn disobedience to an order legitimately enjoined upon him to appear in Rome before the authority of the Sacred Congregation." . . . Southeastern Baptist Theological Seminary has announced the establishment of a Church-Community Development Department, the aim of which is to "strengthen the Churches and to improve the quality of life in the South." . . . President Eisenhower has advised religious leaders that he does not approve of the consumption of liquor at the White House. An order has been issued banning drinking by members of the White House executive staff during business hours or at any time while at their offices. . . . Governor Herman Talmadge of Georgia has signed into law a bill creating a State Literature Commission to combat indecent publications.

## SEEK CHAPEL IN CAPITOL

RNS Photo

Concurrent resolutions to establish a chapel for meditation and prayer in the U.S. capitol were introduced by Rep. Brooks Hays (D.-Ark.) (left) and Sen. A. S. (Mike) Monroney (D.-Okla.) (center) in the House and Senate. They are shown discussing the resolutions with Dr. Bernard Braskamp, chaplain of the House. The proposed chapel would be simply furnished. It would not be available for formal services of worship, but would be reserved for the exclusive use of Congressmen who desire to have a quiet place where they can meditate and pray.

# Correspondence

## "REVEREND" OR "PASTOR"?

► This pastor was interested in seeing in the February 17 issue of the HERALD the brief editorial entitled, "Easy on the 'Reverend,' Please," which contained a contributed poem dealing with the subject. He agrees completely with the idea and has long avoided the use of the misnomer "Reverend" either as referring to himself or any brother pastor. He was a bit amused, however, to note how difficult it is to break with tradition as he paged through that same issue of the HERALD and found that almost without exception the names of all pastors mentioned, unless they rated some special designation such as "Dr.," were prefaced with the title "Rev." It occurred to me that if we are to drop gradually a misnomer title in favor of one that is more appropriate, the press, and particularly the religious press, should take the lead.

From a Roman Catholic viewpoint the title "Reverend" (or Highly Revered One) is perfectly appropriate, for they teach that the clergy is in a higher class than the lowly lay person, that at the head of their Church sits an "infallible" Pope who has the sole possession of "the Keys," that he passes his virtually unlimited authority through channels of cardinals and bishops down to the parish priests, a fact (if true) that would make of the priest a Highly Revered One —or Reverend.

During his 32 years in the ministry it has seemed to this writer that "Reverend" as applied to a pastor is a very unfortunate title. We as Lutherans especially should look with favor on the very proper title used in our Lutheran ancestral nations across the ocean. Scandinavians and Germans use the title, "pastor," a title which any minister of should be proud to apply to his name. We reject the R view of our authority as clergymen coming *down* th channels from an "infallible" Pope. On the other han do claim the authority with which Christ endowe Church, which authority comes *up* to us from the roots organization of the Church, the local congre Technically, we are members of the local parish, the members of which delegate to us the authority a vested in them because we have specialized in the life of leading a congregation, of being its shepherd, its Those of us who happen to be in some other phase pastoring mission, whether it be as church officials, te in our Christian schools, or chaplains paid by the g ment, receive our authority from the association of congregations which we call our synod, and do not ce our respective fields the work of a pastor, a shepherd ing Christ's sheep to Him. We still are simply memb the Priesthood of Believers and humbly cherish the "pastor," rather than wish to be held in awe as a "r end."

Barring the possibility of resolutions at our genera ventions designating "Pastor" as a proper title for a dained clergymen, such a change can come about through the increasing use of such a title both by ou tors themselves and by our church publications.

(PASTOR) JOHN M. EGGEN,
Chaplain, Veterans Administration Hospital,
Denver, Colo.

*The Correspondence page is intended to be an open f for the use of our readers. The views expressed on this are those of the writers, with which the editor may or not agree. Brief letters on pertinent subjects are invit goes without saying that nothing contrary to the tea of the church will be accepted.*

# Within the E.L.C.

## PERSONS

**The Rev. André Appel,** Lutheran pastor in Wissenbourg, Alsace, France, preached at morning services, March 1, at Trinity Church, Brooklyn, N. Y. Having earlier both studied and taught at St. Olaf College, he is now doing post graduate work at Union Theological Seminary. His wife is a daughter of the Rev. and Mrs. C. O. Pedersen, Brooklyn.

**The Rev. A. Gordon Nasby,** pastor of Edison Park Church, Chicago, will in May have a new book, "Treasury of the Christian World," published by Harper & Brothers, New York. The book is a compilation of quotations from sermons by prominent English and American preachers.

**The Rev. Rolf D. Brandt,** Mount Vernon, Wash., has accepted a call to Our Saviour's Church, Aberdeen, Wash., and will be installed there May 3.

**Edwin G. Heide,** a senior at Luther Theological Seminary, St. Paul, Minn., has accepted a call to Marysville, Wash.

**The Rev. John L. Johnson,** ordained last June for missionary work in South America under the auspices of the World Mission Prayer League, and family left Feb. 18 by airplane for Ecuador, for missionary work among the Quechua Indians. His address will be: Casilla 261, Cuenca, Ecuador.

**The Rev. Carl J. Hanson,** Peterson, Minn., has accepted a call to the Emmons-Lime Creek parish in the Southern Minnesota District. He will begin his work there about June 1.

**The Rev. J. M. Moe,** Fargo, N. Dak., has accepted a call to Hope Church, Powell, Wyoming. This church has so far been a part of the Cody-Powell parish; each church will now form a separate parish. Until Pastor Moe assumes his duties as pastor of Hope Church Mr. Daniel Moe will serve it as parish worker.

**The Rev. J. M. Amundson,** Staples, Minn, has accepted a call to Be Church in Brooklyn, N. Y.

**The Rev. I. M. Thvedt,** Cros Dak., has accepted a call fro Board of Charities to become t sociate of the Rev. Stewart N. I the work among the blind ar deaf in connection with the Eph Church Mission, Faribault, Minn

**The Rev. N. O. Nelson** was in March 8 as the first full time intendent of Bethesda Home f Aged, Beresford, S. Dak., by Dr Pierson, president of the South ta District. The Board of Charit represented at the installation by the Rev. M. A. Dahlen, ex secretary, C. L. Nasby, auditor-c ant, and A. S. Myklebust. **The J. Brakke,** who hitherto has superintendent for both Ber Homes, will hereafter serve i capacity for the Bethesda Ch Home only.

**The Rev. H. M. Lybeck,** for

uncombe, Iowa, was installed March as pastor at Ulen, Minn., by District esident Hanson.

**The Rev. Alfred Gunderson,** former- pastor at Ulen, Minn., was installed nday afternoon, March 1, as super- tendent of Lutheran Memorial ome, Twin Valley, Minn. The instal- tion, administered by Dr. A. E. Han- n, president of the Northern Minne- ta District, took place at Zion hurch in Twin Valley.

**Dr. Vilmos Vajta,** director-designate the Lutheran World Federation's w Department of Theology, visited rly in March the three Lutheran eological seminaries in the Twin Cit- s: Luther Seminary in St. Paul, ugsburg Seminary and Northwestern minary in Minneapolis. He is spend- g about three months in the United ates to get acquainted with Ameri- n Lutheran theologians, prior to be- nning his new work at Federation adquarters in Geneva, Switzerland. r. Vajta, who is a Hungarian by irth, is now a citizen of Sweden.

## ISTRICTS

### astern

**Clam Falls, Wis.** Clam Falls Church, arish of the Rev. Arnold E. Olson, ceived on Jan. 25 seventeen new embers, seven of these by adult bap- sm. In the course of seven months e baptized membership of the church as risen from 104 to 196. About three ears ago the Clam Falls Church and e Zion Church at Fredric, both of em old, but small congregations, en totaling only 197 baptized mem- ers, united into a new parish. They ave now a combined membership of 9. Both have largely attended Sun- ay schools. Many adults have ex- ressed their desire to join an adult embership class which will begin eeting after Easter.

**La Crosse, Wis.** Our Redeemer's hurch, parish of the Rev. Carl Groet- m, observed Feb. 22-26 as "Spiritual mphasis week." The speaker was Al- n Lee, "the wheelchair evangelist."

**Chicago, Ill..** Before the Rev. H. anford Knudsvig left Moreland hurch to assume the pastorate of ion Church in Minneapolis, the con- regation held a farewell party for him nd his family, presenting them with our pieces of luggage and a cash gift.

### outhern Minnesota

**Faribault, Minn.** In a recent cam- aign for funds to cover the balance of the cost of a new parish house now under construction, First English Lutheran Church, parish of the Rev. A. L. Rustad, over-subscribed its goal of $100,000 by $6,000. Total cost of the building will be $155,000. Campaign leaders were Dr. A. W. Nuetzman and Mr. Palmer Dragsten. Parish secretary is Miss Jeanette Amland; new parish worker is Miss Roma Larson.

**Peterson, Minn.** Grace Church, the result of a merger of two former churches in Peterson: Our Saviour and Peterson, has now a membership approaching 500. It forms a parish together with rural Arendahl Church.

**Willmar, Minn.** Vinje Church, parish of the Rev. H. B. Kildahl, Jr., plans to dedicate its new Educational Center April 26. The schedule of dedication will include dedicatory programs on April 22, 24, and 28.

### South Dakota

**Midland, S. Dak.** Midland Church, organized in 1929 by the late Rev. O. H. Olson and served by him until 1948, placed recently in its house of worship, in his memory, an electric organ and the following altar furnishings: candelabra, cross, vases, and missal stand. The church has been enlarged with a new addition, affording space for a new chancel, a sacristy, and Sunday school rooms. The parish is at present served by Melvin Walla.

**Watertown, S. Dak.** Guest speakers at Holy Week services in Grace Church, parish of the Rev. Carroll Hinderlie will be Pastors L. T. Runestad, Otto Nielsen, John L. Quam, and E. J. Haanstad.

### Pacific

**Portland, Ore.** Portsmouth Trinity Church, parish of the Rev. K. G. Egertson, is constructing an $80,000 parish house. Its cornerstone was laid Feb. 7, and the date for its dedication has been set for April 26.

**Parkland, Wash.** The Rev. E. V. Stime, dean of the Seattle Lutheran Bible Institute is preaching at Lenten services every Wednesday evening at

## YOUNG CALIFORNIA CONGREGATION DEDICATES FIRST CHURCH

Calvary Church in Panorama City, Van Nuys, California, a congregation but little more than a year old, had its church edifice, pictured above, dedicated Sunday afternoon, Feb. 1. The rite was administered by the Rev. Gaylerd Falde, president of the California District. The sermon was preached by Dr. Philip S. Dybvig, executive director of the ELC Board of Home Missions. Present were all the members of this Board. One of its members, Dr. A. E Hanson, president of the Northern Minnesota District, preached at the morning service the same day. The festive dedication service closed with Dr. Dybvig's installing the Rev. T. Arnold Thompsen as assistant Home Missions director. Work in Panorama City started in September 1951, with neither church site nor meeting place. The first service was held Oct. 21, in rented quarters. The congregation was organized Dec. 30, 1951, with a membership of 130 and a Sunday school of 122 pupils. At present the membership is approaching the 500 mark; the Sunday school has more than 400 pupils. The congregation began paying its operating expenses in full four months after the first service. Parish worker since last fall is Miss Rena Rustad. The Rev. B. T. Anderson is the pastor of Calvary Church.

Trinity Church, parish of Dr. E. B. Steen.

### Canada

**Outlook, Sask.** Evangelist Nels Pedersen conducted meetings in Bethlehem Church, parish of the Rev. A. K. Haugen, and at the Saskatchewan Lutheran Bible Institute in Outlook from the 1st to the 8th of March.

## OBITUARY

### Mrs. Charles W. Rand

Mrs. Alice Pedersen Rand, Rothsay, Minn., mother of the Rev. Sidney Rand, president of Waldorf College, Forest City, Iowa, died in Minneapolis Feb. 18, in her 69th year. Funeral services took place Feb. 22 at Hamar Church, Rothsay, Minn., of which she had always been a member. She was born March 9, 1884 at Rothsay. In 1907 she received the B.A. degree from the University of Minnesota, and taught in various Minnesota and Wisconsin high schools. In 1909 she married Charles W. Rand, who passed away in 1920. She is survived by two sons and two daughters. She took an active part in the Women's Missionary Federation and in various other public-spirited organizations.

### Thorsten Gilbert

Thorsten Gilbert, charter member of First Lutheran Church, Miles City, Montana, and organizer of its Sunday school before its church was built, died Feb. 17, 87 years of age. Funeral services were held two days later. Born in Valders, Norway, Jan. 2, 1866, Mr. Gilbert came to Manitowoc, Wis., in 1888, moving 21 years later to Miles City. For several years he served as a city alderman. In 1893 he married Bertha Marie Paulsen, who died in 1943. He is survived by three sons, two daughters, five grandchildren, and seven great-grandchildren.

### Oliver N. Ohnstad

Oliver N. Ohnstad, for 25 years organist at First Lutheran Church, Ellendale, Minn., died Jan. 9, 70 years of age. Pastors B. L. Schroeder and O. C. Fjelstad spoke at his funeral. Ohnstad was born at Ellendale Oct. 25, 1882. Attended St. Olaf College 1898-1901. He was active in church and community activities, especially in the field of music. His wife, nee Louise Flesche, died in 1923. He is survived by two sons, seven daughters, and 25 grandchildren.

## ANNOUNCEMENTS

**Wanted:** Used pews for Luther College mission church at Bluffton, Iowa. Write to Jim Bergquist, Luther College, Decorah, Iowa.

**For Sale:** 12 men's black choir gowns, at reasonable price. Write to Mrs. Guy Cunningham, Brocket, N. Dak.

**Clearwater Circuit WMF** will meet in spring convention May 8 at Mc Intosh, Minn. Speakers: Miss Alice Sanne, Missionary and Mrs. Myklejord, the Rev. A. H. Grimstad.

**Wanted:** 6 or 8 used choir robes (black). Write Miss Ruth Wold, 215½ N. Garden St., New Ulm, Minn.

**Decorah Circuit WMF** will meet April 14 at Clermont, Iowa. Speaker: the Rev. Ivar Gjellstad.

**Aberdeen Circuit WMF** will meet April 17 at Pierpont, S. Dak.

**"Red River Inner Mission Society"** will meet at Augustana Church, five miles northeast of Halstad, Minn., March 20-22. Meeting will open at 2:00 p.m. March 20.

**For Sale:** Slightly used Hammond spinet organ, with extra built in 12 inch speaker, including a JR-20 tone cabinet. Price $1,550. Write W. J. Meisenhoelder, 518 N. Duff, Mitchell, S. Dak.

## CHANGES OF ADDRESS FOR PASTORS

Wallace J. Asper (residence), 1060 82nd St., Brooklyn 28, N. Y.

Arndt F. Braaten, 23 rue de La Republique, Noisy Le Grand, France

R. S. Chelmen, 834 21st Ave. S., Minneapolis 4, Minn.

Conrad Halvorson, 118 Orchard St., Northfield, Minn.

I. O. Kronstad, 2224 Seabury Ave., Minneapolis 17, Minn.

Bernt C. Opsal (Chaplain), 3843 Haines St., San Diego 9, Calif.

L. E. Reinertsen, 2359 Buford Ave., St. Paul 8, Minn.

I. A. Suby, 116 S. 4th St., Whitewater 3, Wis.

## WOMEN'S MISSIONARY FEDERATION

(Continued from page 257)

your pastor, and your religious teachers have brought your children will be taught more fully as they continue their higher education. To work for Christian education is to work for the Kingdom of Christ. Also in this let us adopt as our own the words of Christ, "I must work the works of Him that sent me while it is day; the night cometh when no man can work."


# The Placement Serv

The purpose of the Placement Service assist in the locating of our people in munities served by the Lutheran Churc Placement Service has not investigate merits of the propositions advertise assumes no responsibility in the n Send your ads and communications t Placement Service of the E.L.C. Ne dress: 303 Times Bldg., 57 S. 4th St., neapolis 1, Minnesota. (Refer to ad n in answering.)

## FOR SALE

### Farms

140 acre modern dairy farm in Tod Minn. Very good soil and buildings. reasonably. Spring possession. Close to and Lutheran church. 3

For sale—160 acre farm. Good locati Todd Co., Minnesota. 7 room house, barn, silo and other buildings. REA, ½ to school and Lutheran church. Clo gravel road. 3

218 acres high improved for sa Grant Co., South Dakota. Over half i tivation, balance pasture and hay la story house; 32x32 barn; other buil spring water; fenced; REA; near good way. In Lutheran community. Close to and church. Spring possession if purc soon. 3

480 acre well improved farm in Da South Dakota. 340 acres in cultivation, b black soil. 2 large barns; 10 room REA; gravelled highway. Lutheran com ity. Priced to sell; easy terms. 3

# ORGAN MUSI

for

Palm Sunday
Holy Week - Easter

I Know That My Redeemer Liveth and Hallelujah Chorus—Handel (M) ...

Easter Morning on Mt. Rubidoux—Gau (MD) .....

Selected Festival Music—Lent and East er Services—Carl. Ten compositions for Lent, five for Easter. (M) .....

Twenty Chorale Improvisations for the Organ on Lenten and Easter Hymn —Schumacher. (E) .....

O Sacred Head Surrounded—Bach Holler. (MD) .....

The Palms—Faure-Barnes. (M) Pipe o Hammond .....

Hosanna—Wachs. (M) Pipe or Ham mond .....

E: Easy; M: Medium; D: Difficul

**AUGSBURG PUBLISHING HO**
Minneapolis 15, Minnesota




PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

320 acres with good set of buildings in Marshall Co., South Dakota. Black soil; over half in cultivation. Gravelled highway; spring possession may be had. Lutheran community. 301-5A

### Homes

For sale—large 8 room all modern house with 2 large lots. Barn and chicken house; good well and water system. Possession immediately. Located in Lutheran community with good schools in Story Co., Iowa. 5 or 10 acres may be purchased also. 301-6B

### Businesses

Well equipped cafe for sale or rent in small town near oil fields in Williston Basin, Williams Co., North Dakota. Building has full basement and good living quarters upstairs. 301-7C

## WANTED TO BUY

Wanted to buy into a good business as an active partner, preferably a drug or shoe store. Would consider also clothing business. 301-8C

## POSITION WANTED

A practical nurse desires position caring for an elderly couple. Any locality may be desirable. 301-9D

Music student at University of Minnesota, desires position directing a choir in Minneapolis or would consider St. Paul. Experienced. 301-10E

Wanted—a teaching position in strong Lutheran community. Prefer a superintendency or music position. Have Master's degree. Middle-aged. 301-11E

Two Lutheran college girls desire summer employment in resort or tourist camp in midwest. Available to begin work by June 2. 301-20D

## HELP WANTED

Wanted—housekeeper for Lutheran couple in modern home in small Wisconsin city. Woman is semi-invalid. 301-12F

Wanted—Middle-aged woman to take charge of motherless modern farm home. Three adults. 301-13F

Wanted—clean, sober, elderly couple able to do light work on farm in Dodge Co., Minnesota. More for home than wages. House not modern but with phone and electricity. Good road. 301-14G

Physician wanted in Webster Co., Iowa town of 400. General practitioner. Lutheran hospital 12 miles. Residence available. Prosperous area. 301-15G

Excellent opportunity in a growing community in the famous Willamette Valley in Oregon for an Attorney and Dentist. Good schools and an ELC church. Attorney recently passed away. 301-16G

Wanted immediately an experienced meat cutter. Also young man to learn retail meat business in one of the West's finest markets. Excellent opportunity for the right men. Montana college town of 10,000. House available. 301-17G

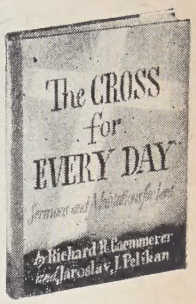
Applicants for the position of Superintendent for a home for the aged in northern Minnesota desired. Write stating qualifications. 301-18G

Wanted—good clean honest man on grain farm in eastern North Dakota. Start April 15 through November 1. No Sunday work; no milking. Must know power machinery. Board, room, washing plus good wage and bonus. Lutheran community. Write stating age, wage expected, etc. 301-19G


# LENTEN READING

## THE CROSS FOR EVERY DAY

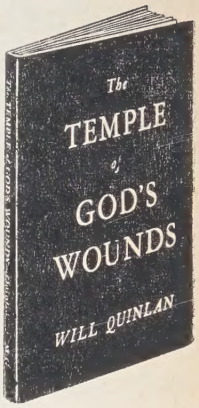
by Richard R. Caemmerer and Jaroslav J. Pelikan, Jr.




Twelve sermons and fourteen brief meditations under the following descriptive headings: Christ's Death Is Our Life; Human Problems and the Lenten Lord; Seven Words of Forgiveness; Seven Words for the Church. With their eyes fixed on the cross and on the world beneath it, the authors proclaim Him who, though He knew no sin, was made to be sin for us, that we might be made the righteousness of God in Him (II Cor. 5:21). **$1.50**
Code 31-1598

## THE TEMPLE OF GOD'S WOUNDS

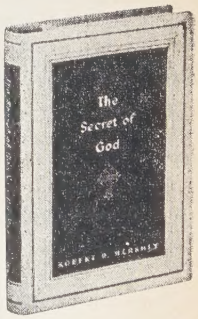
by Will Quinlan




An unusual devotional book to read during the Lenten season. The basic principles of Christian mysticism and meditation are presented in the form of a remarkable spiritual adventure recounted by the individual who experienced it. **$1.75**
Code 31-7400

## THE SECRET OF GOD

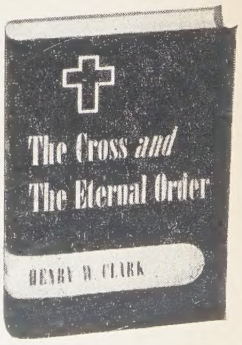
by Robert D. Hershey




For your Lenten reading, a thought-provoking discussion of fundamental Christian beliefs. There are fourteen sermons, one for each Sunday and Wednesday in Lent, one for Palm Sunday, Good Friday and Easter, and one post-Easter sermon. The author discusses the Secret of the Christian, the Gospel, Redemption, the Church, Holiness, Life, God, Faith, the Kingdom, Love, Forgiveness, the Cross, Discernment. **$1.75**
Code 31-6732

## THE CROSS AND THE ETERNAL ORDER

by Henry W. Clark

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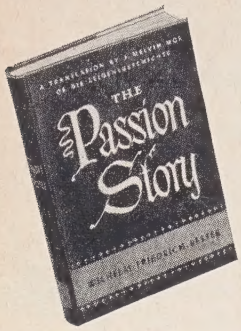


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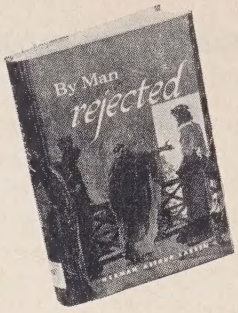


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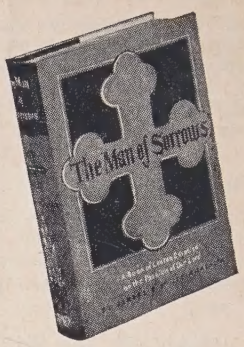


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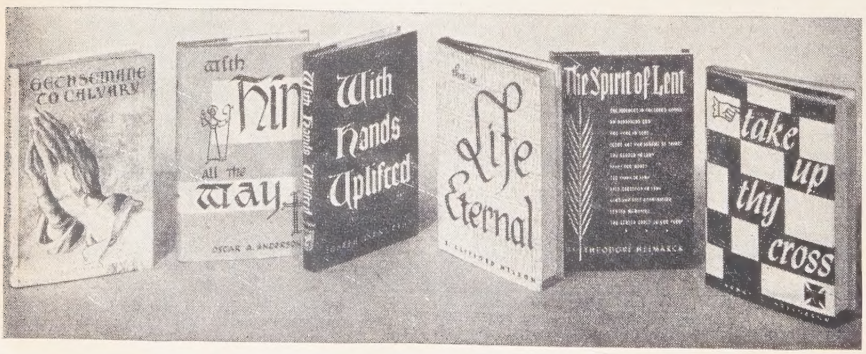


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